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PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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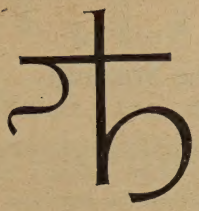

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Making Parishes Mission-Minded

JOHN A. O'BRIEN, PH. D.

IN eastern Nigeria the missionaries are reaping one of the largest harvests in all the mission countries of the world. Less than 1,500 priests are winning more converts than the 52,689 priests in the U.S.A., causing the Catholic population to double in the last five years. Many of the mission parishes have as many as sixteen schools, which are the chief means of spreading the faith. Hundreds of natives are studying for the priesthood and sisterhood, while the number of lay catechists runs into the thousands.

"The sight," I remarked, "of all these mission churches, schools, seminaries, novitiates, medical centers for outpatient care, hospitals and leprosaria would amaze American Catholics and warm their hearts."

FATHER O'BRIEN is the nationally known speaker, writer, and Director of Bureau of Convert Research, University of Notre Dame.

"Thank God," said Archbishop Heerey of Onitsha, "we are making sizeable gains, with our priests averaging about 100 converts a year. But if we had possessed the necessary resources in personnel and funds when I came here in 1922, we could have won by this time all of Nigeria, now numbering about 35,000,000—the most populous country in Africa.

"If," continued the venerable prelate, "we could get more priests, brothers, sisters, lay volunteers and funds, we could help compensate for the enormous losses sustained in communist China. Our need is desperate, and we are turning increasingly to the generous Catholics of America for help."

In those words of the veteran missionary, who had seen the Church in Nigeria grow from a mere handful to 1,500,000 members, are echoed the hopes and prayers of missionaries in all lands. In His wonderful mercy and goodness

Divine Providence has lavished upon the American people a degree of wealth unparalleled in the history of the world.

We must show our gratitude by giving generously to the impoverished missions which are striving with such sacrifice, zeal and devotion to bring Christ, His truth, life and love to those who sit in the darkness of paganism and idolatry. How can we do this? By making our parishioners mission-minded, eager to help our missionaries with their prayers, sacrifices and alms.

PLEA OF POPES

Too many of our parishes are wrapped up entirely in their own concerns. Few sermons are preached upon the missions and few collections are taken up for them. Yet the Catholic who is not concerned with the extension of the Church is scarcely worthy of the name. Is the parish which permits its members to be so indifferent to the spread of the faith worthy to be called Catholic?

"What shall we offer to the Lord," asks Pius XII in the Encyclical *Fidei Donum,* "in exchange for this divine gift (faith) besides the homage of our fidelity, if not our zeal to diffuse among men the splendor of divine truth? The missionary spirit, animated by the fire of charity, is in some way the first answer of our gratefulness toward God, in communicating to our brothers the faith which we have received."

What is the cause most worthy of the charity of our parishioners? "Charity to the missions," says Pius XII, "exceeds all other charities as heaven exceeds earth and eternity exceeds time . . . The missionary does not ask that we admire him but rather that we aid him to found the Church where it is still possible to do so."

In similar vein Pope John XXIII pleads for the support of the missions. "Great indeed," he says, "is the task confided to the missionaries, to the execution and extension of which, all who are reckoned Christians or boast of that name must contribute their support either by their prayers or by an offering according to their means."

To whom particularly does our Holy Father turn for such aid? To the Catholics of America. "Your charity," he says, "hardly rests within the boundaries of your country and you, 'cheerful givers,' alleviate the needs of practically the whole world through countless projects and munificent aid . . . There is no doubt of the fact that 'God is able to make all grace abound in you so that always having ample means you may abound in every good work."

JOLTING OUR COMPLACENCY

Upon returning from Nigeria where I visited each diocese and saw at close range the magnificent work being done by the priests, brothers, sisters, lay volunteers and catechists, I stopped at Rome. Here I gave to Archbishop Sigismondi

Secretary of the Congregation of the Propagation of the Faith, a vivid picture of the achievements of the missions and their desperate need of funds to expand their work.

"Father," remarked His Grace, "their accomplishments are unsurpassed and their needs are great. But our meager funds must be spread over all the missions, and hence the amount we can allot to those in any one country is pitifully inadequate."

Later I made a similar appeal to Cardinal Agagianian, when he was visiting Notre Dame. "Gladly," said His Eminence, "would we supply the funds to the Nigerian bishops to establish a Catholic college in connection with the new University of Nigeria, if we had them. But the total at our disposal is but a fraction of the sum required to enable your university to operate for less than a semester."

While the average smoker spends about $100 a year for tobacco and the drinker averages about $600 a year for liquor, American Catholics give on the average to the Society for the Propagation of the Faith but a measly 27¢. It would jolt our people out of their complacency if they knew, for instance, that the Seventh Day Adventists contribute to their central foreign mission office 111 times as much as Catholics give on the average to the Society for the Propagation of the Faith! In an era of jet planes our donations to the missions are still in the horse and buggy stage.

THE ANSWER

What is the answer? We must preach the missions in season and out of season until our parishioners think, feel, sacrifice and pray with the missioners and work for them. We should encourage every family to subscribe for *Mission,* Bishop Sheen's little bi-monthly ($1 a year). Members of the Mystical Body, our people must become so imbued with the missionary spirit that they become part of the sympathetic nervous system of the missioners. The entire parish must become a throbbing center of missionary activity, sending funds and personnel to reinforce the thin front lines of our foreign missions.

To achieve this goal it is advisable to supplement our own preaching with that of returned missionaries and missionary procurators. They can present a vivid closeup of the ebb and flow of the battle; they can pinpoint the type of aid most urgently needed and indicate where it will do the most good. Hundreds of additional native boys and girls in Nigeria could be trained for the religious life if the bishops had more personnel and funds.

Bishop Sheen reports that in East Africa 40 girls apply each year to the convent, but because of lack of accommodations only 15 can be accepted. Meanwhile Protestant sects are sending thousands of missionaries and millions of American dollars into the countries of South America and Africa. At their inter-

national congress in Rio de Janeiro in July, 1960, the Baptists announced that their 14,000 missionaries are now winning 500,000 converts a year in Latin America, registering a 35 per cent increase in the last five years!

The greatest inroads upon the faith of our fellow Catholics in South America are being made by the personnel and funds sent by American Protestants. Are we Catholics going to sit idly by and see our brothers in the Mystical Body despoiled of their holy faith? Are our parishioners really Catholics, concerned with the welfare of their coreligionists everywhere? Or are they merely Sunday Catholics, who feel that they have done their full duty when they have attended Mass and made an offering for their parish needs?

AN INSPIRING EXAMPLE

These are the questions confronting pastors in America today. We can meet that challenge by mobilizing the full resources of the Church in America not only to preserve the faith but to extend it in Latin America and Africa. *Each parish must be organized to support at least one foreign mission.* Until we take this responsibility upon our parish shoulders we are not really Catholics, aflamed with zeal for the welfare of every member of Christ's Mystical Body.

On the cover of the April, 1960, issue of our esteemed contemporary *The Priest*, there was a picture of Msgr. Louis J. Mendelis handing a Check for $10,550 to Msgr. Louis C. Vaeth, Archdiocesan Director of the Pontifical Society for the propagation of the Faith. This raised the donations of the members of St. Alphonsus' Parish, Baltimore, to the missions to the amazing total of $1,000,000!

This is what must be done proportionally in every U.S.A. parish. Then every parish will be a missionary parish and the faith will spread at home as well as abroad. A framed copy of that picture might well hang in every rectory to remind us priests that our ministry calls for saving of every soul redeemed by the precious blood of our divine Saviour, Jesus Christ.

Holiest Places

THE holiest places on earth are the baptismal font and the eucharistic altar. The first is the virginal, immaculate womb of Mother Church from which we were born "out of water and the Holy Ghost." The other is the sacred spot on which the Man-God, Christ the Lord, makes present His Sacrifices of Calvary for the glory of the Father and the redemption of mankind.

— HELLRIEGEL

Psychoanalytic Genesis of American Religious Intolerance

THEODORE A. OPDENAKER

FREUDIAN PSYCHIATRY has a useful technique which is used in analysis called "free association." It avers that if a person allows his mind to wander freely it will connect up with past experiences which, though normally forgotten, are still much alive in the unconscious mind. Prescriptibly, Freud's basic principle emerged: The person who makes the association is the person analyzed. Thus, in our judgments of others the material associated is drawn from our own experiences, our own feelings, attitudes, and ideas, our own conscious mind. In our judgment we reveal not our neighbor but ourselves. Our judgment becomes an open book in which all can read ourselves. "Wherein thou judgest another. Thou condemnest thyself." (Romans 2:1)

Applying this recognized psychological technique to the modern scene, we find that those who oppose a citizen on the sole basis of his religious convictions are merely delving into their own questionable past and posting, for all to see, the skeletons of frightening prejudice in the history of their own personal intolerance.

The emergence of Catholic leadership in every social area has caused great public comment about the threat to America's future and possible infidelity on the part of the Catholic supposedly torn between allegiance to Church and State. However, when a factual review is made of our nation's past we see functional the technique of free association in those whose own loyalty and tolerance are actually tainted by undemocratic injustice.

The Catholic question of today reveals the Protestant attitude of the past. Under the bewitching banner of Protestantism—Guardian of Liberty we find a persistent phenomenon of anti-Catholic feeling and action on this continent. Dramatically spell-binding the citizentry to ardent Americanism and patriotism, Protestantism became the supposed bulwark against the invasion of any foreign ideas that would disturb the minds and hearts of Americans to an allegiance other

FATHER OPDENAKER is Assistant Director of the Catholic Welfare Bureau of the Diocese of Trenton, New Jersey.

than to what Protestants claimed to be true Americanism. Preaching the doctrine of separation of Church and State, they glossed the past in the plasma of patriotism while in the wake of every generation there was left a forfeiture of the rights and liberties of their fellow Americans. The early settlers brought bigotry and cultured its spirit in the isolation of the Colonies throughout the seventeenth century. During this period Catholics existed as an insignificant minority in a state of practical outlawry.

EARLY EPIC OF INTOLERANCE

Catholicsm was recognized as a common enemy by New England Puritanism. The establishment of what might be termed a "Biblical Commonwealth" was seen as a way of preserving the populace from "Popery." One might cite a long series of legal enactments to show how systematically that idea was kept before the people of the Colonies.

Under the guise of a law against idolatry, the celebration of the Holy Sacrifice of the Mass was made punishable by death. In the New Haven and Connecticut settlements the law expressly forbade Catholics to establish residence. In 1645 priests were forbidden to enter Massachusetts; the first offense meant banishment; the second death. With Cromwell's advent to power in 1649 a feeling of security was brought to Puritantism and in 1659 the General Court of the Massachusetts Bay Colony gave a legal expression to its deep Puritan horror of all things Catholic by making the observance of Christmas a punishable offense. Puritans, to use the words of their chronicler, Felt, were "fearful lest Romanism spread in North America." Their leaders had viewed with ominous forebodings the founding of Maryland as a refuge for the persecuted Catholics in 1634.

After the English Revolution in 1688 and the accession of William and Mary in 1689 a new epic of intolerance began in Colonial America. The Church of England was established by law in the English Colonies and the penal code which had oppressed the Catholics of England and Ireland for over a century was imposed upon their American coreligionists.

The spread of Puritan intolerance occasioned the imposition of an anti-Catholic test on office-holders in Connecticut. New Hamshire decreed imprisonment for persons refusing to repudiate the Pope, the Mass and Transubstantiation. New York debarred Catholics from office and excluded priests under the pain of death. New Jersey followed the policies of New York. As a whole the Southern Colonies treated Catholics intolerably. Even in Maryland after the crown had deprived Lord Baltimore of his proprietary rights and set up a Royal Province, the Church of England took control and

the legislature ruled that all children of mixed-marriages should be brought up as Protestants and should be taken away from the surviving parent, if the non-Catholic should die. The Carolinas debarred Catholics from office. Following their English model, laws were enacted to degrade Catholics by depriving them of education. Catholic children were admitted to existing schools only on condition of accepting instruction in Protestantism, or in some cases, of denying their Faith. Teachers were forced to undergo religious tests; ministers functioned as inspectors; texts were calculated to inspire hatred for Catholicism. Until the American Revolt therefore, Catholics usually had only such schooling as they could acquire by stealth, a grave obstacle to their well-being in an era of academic expansion and political growth.

THE FOUNDING FATHERS AND AMERICAN RELIGIOUS FREEDOM

At the turn of the eighteenth century, Americans showed signs of a reaction from theocratic government and Puritan intrusion in civil and social life. The change corresponded to a dual movement in American thought, from Puritan pessimism towards deistic optimism and from political absolutism towards democracy. As the Revolution approached, the air cleared, but only after extreme reaction, and there began a greater recognition of religious tolerance as a political expedient. After the Revolution, religious alignments cut across existing forms and developed into new political divisions. Catholics participated prominently in the diplomatic and military activities of the new nation. Charles Carroll signed the Declaration of Independence. Lafayette and Koscuisko and Pulaski personified a convincing refutation of former prejudices. Intense participation of American Catholics in Government gave a greater opportunity to new Catholic leaders for service to their nation on a basis of equality with their fellow countrymen. The Founding Fathers of the new Republic determined that the only equitable settlement for the pluralistic variety of American religious beliefs should be the sensible and sound solution which they embodied in the First Amendment to the Constitution. The whole question of Separation of Church and State was incubated not in a potential threat of a Catholic coup d'etat of American political and cultural life, as in the veritable intolerance spored in factual Protestant prejudices which sought an established Protestant Church. The Founding Fathers sought a better understanding of Catholic allegiance to the true ideals of American Democracy. It was at this time of crisis when religious issues were submerged in the tide of the growing need for national solidarity that George

Washington promulgated the basic principle of American Religious Freedom when he warned: "To bigotry no sanction; to persecution no assistance."

Interestingly enough, prior to the emergence of Religious Liberty as propogated in Pennsylvania and Maryland in 1776, the pre-Revolution tolerance of Catholics is a commendable chapter in early American History in the face of an intolerant Protestantism which subscribed to the tolerance only of Puritanism.

THE "LEYENDA NEGRA" OF SPANISH COLONIALISM

Religious tolerance does not go back to the advent of the Puritans upon the North American scene in 1620 as is generally understood and propogandized in American History. There is an interesting prologue to the early American History revealed in the "Epic of Greater America," which was written by Herbert Eugene Bolton.[1] True to the cause of genuine historical scholarship, Mr. Bolton presented a richer view of American History than was made public prior to the middle of the twentieth century. Realizing that a sympathetic, yet objective treatment of history would serve a highly useful purpose for the Good Neighbor policy of the American Government, he exposed the *leyenda negra* or the "black legend" of Spain. Prior to his efforts traditional historians succeeded to a remarkable degree in passing on to generations of Americans a thoroughly biased view of Spain's accomplishments in the New World. This view still prevails despite the recently increasing number of truly profound studies in American Historiography. The student of History will still find it piquant to trace the manner in which the Whig approach to Spanish History captured the American historical profession and held it firmly even to this day.[2]

The lesson to be learned in view of the present day non-Catholic attitude toward separation of Church and State will serve as a startling revelation of a true Catholic concept of this entangling problem.

At the very dawn of Spanish colonization in the New World in the fifteenth century and for a century thereafter Spain was more united as a nation through its Faith than in any other singular way. The conquest of the Moors, the concession granted to the Spanish crown by the Holy See over the management of ecclesiastical affairs and the fact that Spain was unquestionably the greatest Catholic power of Europe set in conflict with the rising of the Protestant States, all helped to stamp upon every Spanish enterprise the seal of Catholic influence and determination.[3] Was it not Columbus who stated in the first entry in his famous journal that among principal aims of his voyage was the ambition to contact the

natives so that he might observe what he termed "the manner in which may be undertaken their conversion to our Holy Faith." [4] It is likewise evident in almost every major patent granted by the Spanish crown for settlement in the New World." [5]

The exceeding close union of Church and State was both the greatest strength and the predominant weakness of Catholicism in Spanish Colonial settlements. Frequent clashes occurred between political and ecclesiastical interests over control of the natives and as a consequence Spanish Colonial records through three centuries from Juan Ponce de Leon's entry into Florida in 1521 to the opening of the last California mission at San Francisco Solano in 1823 are filled with the strife between Church and State.

The Spanish missionaries were stiffled by a firm dependency upon civil and Military authority, both for financial support and military protection. Grave disputes arose and severe difficulties developed. While no informed person would endeavor to maintain that the clergy was always in the right, no one can rightly deny that they were generally on the side of tolerance in their treatment and respect of the Indians. It was the outraged voice of a Franciscan, Bartolome de las Casas, which made the Holy See aware of the fate that had befallen thousands of the natives enslaved by their Spanish conquerors.

The violation of human rights by the Spanish occasioned Pope Paul III to issue a Bull, SUBLIMIS DEUS, in 1537 in which he clearly and emphatically outlined what we might hail as the first public statement on Religious Liberty ever issued to North Americans. Paul III stated: "The said Indians and all other peoples who may later be discovered by Christians, are by no means to be deprived of their liberty, possessions of their property, even though they be outside the Faith of Jesus Christ.[6]

Catholic moral theology, then as well as now, respected the rights of all men. Violations of the moral law were outlawed. Freedom of conscience and human liberty is as old as Adam and Eve.

REVIVAL OF INTOLERANCE

With the wholesale immigration of Catholics from Europe in the 1820's there was a revival of Anti-Catholic activity. This whole era has been depicted quite accurately in Carlton Beal's new book BRASS KNUCKLE CRUSADE. This work records the historical facts that the Protestants attempted to establish nativist societies to promote the devastating principles of the Reformation in American civic and political life. It shows how efforts were made to inflict second class citizenship on foreigners and Catholics. It reveals the amazing fact

that the reformers tried to concentrate all political power, in perpetuity, in the hands of Protestants of Anglo-Saxon extraction. American Society was stung by the kiss of the Wasp—intrusion of the idea that only the White, Anglo-Saxon and Protestant was a true American.

The nineteenth century was overwhelmed with extremes used by Protestants which were completely at odds with the ideals of American Democracy. It was overrun with violence, murder, rioting and destruction of property. This period constitutes the ugliest single chapter in our total National History. A convent burned in Charlestown in 1834; Churches and Catholics' homes burned in Philadelphia in 1844; attempt made on the life of a papal legate, Archbishop Bedini in 1853; marble sent by Pius IX for the Washington monument thrown in the Potomac River; the Know-Nothing party attempting to inject nativism into State and National politics; the forging of an encyclical letter supposedly written by Leo XIII wherein American Catholics were absolved from allegiance to their country; the undemocratic activity of the American Protective Association in the 1880's; the rise of the anti-Catholic Guardians of Liberty; the Klu Klux Klan and the present day P.A.O.U. All incidents point to one devastating fact: democracy as formulated, written, promulgated, lived and died for by loyal American citizens was all but annihilated by the so-called reformation and its American establishment.

INTOLERANCE IS STILL ALIVE

That all should be familiar with these anti-Catholic phenomena which have been on the American scene since Colonial times and continues into the present is essential. It did not just spring up in Colonial days unheralded and die out completely in the nineteenth century; it is with us still. Why should Catholics be on the defensive? But knowing the facts should urge us to embrace a more charitable approach to religious tolerance and harmony especially during these trying days wherein we are striving to bolster our national security both within and outside of our American community. Nothing is to be feared from Catholicism as American History will prove.

The ideal of tolerance suffers from none more than in the intolerable desire to judge the other fellow. Our Lord, wondrous sociologist and Divine psychologist has warned us against this weakness with a threat: "Judge not that you be not judged." (Matt., 7:1) We should bury the past and abandon the ancient prejudices in an all out effort at national unity under God, with liberty and justice for all. As Archbishop Karl J. Alter put it in an interview on the subject: ". . . before accusing another of having violated

his religious convictions one better be sure of the validity of his interpretation of another man's statements and actions." No doctrine of the Church is or ever has been in conflict with our Constitution. "The Church opposes," said Archbishop Alter, "separation only if it means a denial of the right of religion to influence life, and if it means enmity and opposition on the part of the State. It opposes union if that means the domination of the Church by the state or vice versa." Once and for all would that Americans render to God the things that are God's and to Caesar the things that are his. In today's world Catholic Americans can, perhaps, weather the storms of bigotry and intolerance but as Al Smith put it: "America cannot." Time is running out.

A fitting conclusion to any analysis of intolerance is the letter of George Washington Curtis, adopted son of the First President, dated February 23, 1857 and written to the Society of the Friends of Civil and Religious Liberty:

"This American people have forgotten the great principles of the Revolution for which their Fathers fought and bled in the times that tried men's souls, and have introduced in modern times, bigotry and intolerance where all should be kindlines and brotherly love. . . . I speak to my countrymen as with a voice from Mount Vernon and I pray God that Americans, seeing the error of their ways may return to first principles: The spirit of the Revolution and civil and Religious Liberty." [7]

True patriotism is always the homage of a free and understanding heart bound with other men for God and for Country.

1 Bolton, Herbert Eugene, *The Epic of Greater America*, American Historical Review XXXVIII (April, 1933), pp. 448-75.

2 *American Catholicism*, John Tracy Ellis, The Chicago History of American Civilization, Chicago University Press, 1955, p. 2.

3 Idem pp. 2 and following.

4 *Admiral of the Sea:* A Life of Christopher Columbus, Samuel Eliot Morison, Boston, 1942.

5 *Colleccion de viages y descubrimentos que licienan por mar los Espanoles*, Martin Fernandez de Navarrete, Madrid, 1829 III, p. 156.

6 *Bartholomeo de Las Casas*, Francis Augustus MacNutt, New York, 1909, p. 429.

7 *Letter to the Friends of Civil and Religious Liberty*, February 23 1857, private file.

●

Mass Murders in Communist China

EVERY seventh Christian in Communist China has lost his life because of his faith, according to an estimate by a Chinese priest at the 37th International Eucharistic Congress.

Father Vianney Hsin says that more than 500 priests have been murdered in China. He also reports that eight bishops and more than 10,000 priests and laymen are still in prison.

A Report On Citizens for Educational Freedom

CHRISTOPHER RENGERS, O.F.M. CAP.

IN THE MIDWEST, a new and vigorous voice is beginning to make itself heard on the question of educational support. It is the voice of a young organization that calls itself: *Citizens for Educational Freedom.* In the spring of 1959 after several preparatory meetings, this name was chosen by the St. Louis, Missouri founders. Since then the battle cry "A Fair Share For Every Child" and the philosophy behind it, have been reaching the ears of an ever widening audience.

At present classrooms are bulging, while the purses that support them apparently are not. School boards are clamoring for federal aid to state-controlled education. No doubt many pastors are wondering whether to make a final spurt or to give up the maintenance race. The future will certainly multiply many times the problems of the present.

An important change in educational support will occur if the federal government comes actively into the picture. The question of school aid on a national basis will very likely be one of the most interesting and debated questions in the new 87th Congress.

Catholic elementary and high school education is facing a growing crisis in meeting the Catholic population growth. At the 1960 Bishops Meeting, Bishop Lawrence Shehan, episcopal chairman of the N.C.W.C. Department of Education, said that Catholic schools now enroll 11.6 percent of the school-age population. In the past 39 years the general U. S. population increased 70%, but Catholic population increased 120.9% and the Catholic school-age population increased 164.2%. Contrast this with the increase of 59.6% which is the general increase of school-age population in the U.S. during the same period, (1920-1959) and the magnitude of the Catholic problem is apparent. Some new answers have to be found.

"A FAIR SHARE FOR EVERY CHILD"

Citizens for Educational Freedom is an organization that has a very definite answer. It introduces a universally applicable principle that covers every child in the coun-

try. The slogan, "A Fair Share for Every Child" indicates the principle. No matter which school a child attends, state-controlled, private, or parochial, he deserves a fair share of the money spent on education.

Inherent in this outlook is a casting off of the popular distinction between public and private schools, which has been and is the basis of so much muddled thinking. All elementary and high schools have the task of "public" education. They prepare children for life in a democratic society. The graduate of a Catholic, Lutheran, Episcopalian, or any other independent school, can take and pass civil service examinations; he can pass the tests to enlist in the armed forces; he can pass college entrance exams; he can start his own little business; he can vote intelligently. He has the average educational equipment needed to be a useful, constructive, and law-abiding citizen. In fact, he has more chance of being a law-abiding citizen, if he attends a school that teaches him definitely about God and inculcates religious and moral values.

Schools prepare children to be worthy citizens. That is their function. The CEF then poses the question: Why aren't all citizens treated alike. The fact that one school is controlled by a school board and another by a parish, makes no difference in the essential citizen-oriented education he receives.

It is the function of the state to make legislation that will ensure adequate training of its children, no matter what school they attend. But why, asks the CEF, should money raised by taxes be given only to children who go to a school completely state-controlled? This seems to them a practice that is unjust and contrary to the guarantees of the U.S. constitution. Our present system of allocating tax funds takes away real freedom of choice in picking a school. Besides this, in the case of church-related schools, our practice equivalently makes religion the grounds for discriminating against its citizens.

AN INTERVIEW WITH CEF FOUNDERS

My mail had been bringing the CEF publication, *Fair Share News*. The CEF founders were all in the area. So it was that during a late November weekend, interviews were arranged with Mr. James Bick, the first president, and Mr. Vincent Corley, informal chairman during the organizational stage and now vice-president. Both these men belong to St. Monica Parish at Creve Coeur, Mo., just beyond the western edge of metropolitan St. Louis. They were very happy to cooperate. Later a phone call to Mrs. Martin Duggan, secretary of CEF, helped to establish the organization's date of founding as May 15, 1959. There was a bit of vagueness about this date by the two men, but they were

not vague about CEF principles and its *modus operandi.*

Both responded that the guiding principles of CEF are based on the parents' rights to direct the education of their children. Parents are entitled to a free, unhindered choice in accord with their conscience and educational philosophy. To have a choice that is really free, no economic penalty should be incurred because they happen to pick a particular school.

Mr. Corley puts it this way: "Parents should participate in any educational funds raised by compulsory tax laws, no matter what the level of government dispensing the tax funds." Behind this statement are these elements: 1) education is compulsory; 2) it is commonly accepted that education should be free during the years it is compulsory; 3) parents should have an unhindered choice of any school that meets general state educational requirements; 4) not to support their choice financially is to penalize them, and in many cases practically speaking, to cancel the choice.

To make sure that the basic outlook is made perfectly clear, Mr. Bick's summary can also be quoted. "The right of the parent is basic. He has the right to direct and control the education of his children. To exercise this right, the parent has to have freedom of choice in education. He must have this freedom without any financial penalties attached. To whatever extent the state has deemed it necessary to aid education, either through grade school, or through high school, or even beyond, there should be no financial discrimination against a child because of his parents' choice in schools."

CEF OPPOSES MONOPOLY, NOT PUBLIC SCHOOLS

On the occasion of its first anniversary a CEF writer recalled the motto of The Christophers, "It is better to light one candle than to curse the darkness." The CEF is not against the public schools. It doesn't want to take anything away from state-operated schools. It encourages its speakers and members rather to show interest in such schools and appreciation for their devoted teachers. CEF doesn't want to take away funds needed for the education of children in state schools. But it does want a fair share of government-provided funds for the children of the independent schools.

CEF founders are for the public schools, but are against a monopoly in education. Today's system of supporting only schools under direct state control, they say, tends toward a monopoly. Quoting Mr. Bick: "Monopoly is always bad, especially so in areas of thought and belief. Our present system encourages, and if let run its own way, will establish a monopoly in education."

It does seem a strange twist of

thought that makes our independence-minded land fight monopolies in business, in banking and industry, in publishing, and yet encourages it in education. If the government, for instance, subsidized railroads so heavily that you could ride practically free, everybody would jump on the train. But so would everybody jump on the favoritism. Everybody could see that the air and bus transportation was being dealt a heavy injustice.

THE LEGAL BASIS

Former Judge Anthony Daly of Alton, Ill. is one of the founders of CEF and was its first vice-president. He had been active for some years in promoting parents' rights in education. Priests should find his legal brief, *Inalienable Civil Rights in Education* an ideal presentation of the principles and the pertinent court cases relating to parents' rights and educational freedom. It is available in 5¢ pamphlet form from CEF, 3109 S. Grand Blvd., St. Louis (18) Mo.

Following Judge Daly, Fr. Vergil Blum, S.J. and other legal and political exponents, CEF claims that the First Amendment guarantees freedom of choice in education. They appeal to the very same Amendment to support their position in seeking tax funds, that is so often quoted against giving any support to a church-related school.

"Congress shall make no law respecting an establishment or religion or prohibiting the free exercise thereof."

The First Amendment by various court decisions regarding the Fourteenth Amendment (civil rights), has been gradually made applicable to the individual states. It must be remembered that originally the states did make laws based on religious belief. In some states Catholics, for instance, were barred from holding office. Now, legal experts say the First Amendment in its entirety applies also to the states.

Appealing to the First Amendment, CEF says that to refuse funds to parents because they send children to a church-related school is an infringement on the free exercise of religion. Religious belief or conscience is made the basis for discrimination. Because a parent in accord with conscience chooses a certain school, he is denied state benefits. Therefore our state constitutions are really unconstitutional in this respect. Parents have to pay hundreds of dollars a year precisely because they follow their conscience.

In a positive way CEF cites the practice of the federal government in paying for veterans' education. The veteran picked his own school. He could choose a state college, a private college, a denominational college. The U.S. government paid for his schooling. This was a fair system, giving all equal rights and a free choice. Had the federal government specified that only state

colleges could be chosen by the veterans, it would have been unfair. But this is exactly what is happening on the elementary and high-school level throughout the country.

The question can well be asked: What is the slippery principle that legislates a difference in applying the First Amendment on a college level and on the lower levels of education?

THE CERTIFICATE PLAN

CEF is not committed to any one plan in seeking equal tax benefits for all children. But some form of the certificate plan, fully explained by Vergil Blum, S.J. in his book, "Freedom of Choice in Education," seems agreeable.

According to this plan the parents receive a certificate from the state for each child of school age. The parents choose the school, state-controlled or independent, and present the certificate to the school authorities. These can then redeem the certificate for the value allowed to each child according to fair-share principles. There is no direct aid going from the state to the school. The aid goes directly to the parents, and enables them to choose with perfect freedom, including freedom of conscience.

Mr. Corley points to the Netherlands as an example of the kind of equality CEF considers ideal. The assistance to parents is complete, and the freedom of parents even to organize their own schools is very liberal. Corley in fact mentions that *the U.S. is the only major democracy this side of the iron curtain that does not give some degree of support to parents who place children in independent schools.*

WHAT IS THE CEF PROGRAM OF ACTION?

In its short life-span CEF has done remarkably well. It has built up a membership of 6,500 located in all 50 states, an encouraging sign. There are 23 chapters outside the parent group in St. Louis. In the St. Louis area a committee provides speakers for any social, church, or school organization that will extend an invitation. The monthly four-page *Fair Share News* keeps getting the message to all members.

As an example of CEF's definite way of acting, the June issue carried an extra sheet giving a complete list of all U.S. congressmen, and how they voted on HR 10128, the discriminatory educational-aid bill which Dale Francis called in OSV, "The $100,000,000 Steal." CEF believes it had a strong helping hand in defeating HR 10128 or The Thompson Bill.

At the first annual convention in November, 1960, a telegram was sent to President-elect Kennedy, calling on him to include the 6,800,000 students in independent schools in any federal-aid-to-education bill, and recommending the GI Bill as

MANUSCRIPTS WELCOMED

Without deviating from the announced purpose and policy of commissioning manuscripts on appropriately chosen subjects from qualified clerical writers, we wish to remind you, one and all, that we wholeheartedly greet original contributions for publication in these pages. Payment on acceptance.

a model in educational-aid legislation.

The program of action for the coming year calls for a continued broadening of membership. At least 50,000 members by the end of 1961 is the goal. The greater the membership, the more chance of producing results.

Since CEF believes that it is extremely important to get started in the right direction, it will, as it has just done, wage a vigorous campaign against any Federal Bill that leaves out parents and children of independent schools. This campaign will be by letters and by personal contacts with congressmen.

Immediate plans also call for David LaDriere, now CEF president, and member Dr. Frank Brown, economics professor at DePaul, and perhaps others, to go to Washington to testify before committees. Letters requesting such an appearance have already been written to Senator Lester Hill, chairman of the Senate Committee on Labor and Public Welfare, and to Rep. Adam Clayton Powell, new chairman of the House Committee on Education and Labor.

Long-range plans call for the testing of the constitution of some state on the First and Fourteenth Amendments. The sooner more public opinion can be educated to support such a case, the sooner the case can be started. When a favorable opportunity presents itself and there are enough funds to pursue a case, hiring the best constitutional lawyers, CEF will act. You can bet there will be real fireworks.

PRIESTS AND CEF

Priests may like CEF but fear federal or state control of Catholic schools. The short answer to this is that the present system can *more easily* lead to civil control. It is better to put the power into the hands of the parents where it belongs. Priests may be re-assured by recalling the words of Pius XI, a masterful statesman. "Let no one say that in a nation where there are different religious beliefs, it is impossible to have public instruction otherwise than by neutral or mixed schools. In such a case it becomes the duty of the State, indeed it is the easier and more reasonable method of procedure, to leave free scope to the initiative of the Church and the family, while giving them such assistance as justice demands." (1929, *Enc. on Ed.*)

As men who have an influence on

public opinion, what priests think for or against CEF can have a substantial effect. If convinced of the value of CEF priests can encourage the organization of local chapters, and the enrollment of individual members. In a negative way, interested parish priests can avoid building up an image of CEF as a Catholic organization. It is not that. It is a citizens' organization stressing parents rights. Perhaps the best positive way is to encourage membership among non-Catholics.

CEF is vigorous and practical. It is making a direct approach to policy-making individuals in government. It is putting the accent in education where it belongs, not on schools' rights, but on individuals' rights. It is not fighting a rear-guard, defensive action, but is marching forward in a challenging, forthright attack. Its address is:

Citizens for Educational Freedom
3109 S. Grand
St. Louis 18, Mo.

Pastoral Counseling

PASTORAL counseling, about which there is considerable confusion, is neither guidance nor psychotherapy. Guidance, technically speaking, is a derivative of education, in which the object is to impart information of some sort, as befits a teacher. Psychotherapy is a derivative of psychiatry, the object of which is to diagnose and treat mental disorder. But many people cannot be helped by guidance, and do not need psychotherapy. For them, proper care may be expressed as counseling, a derivative of psychology, which stands between guidance and psychotherapy. It is concerned with the development of self-understanding, not by advice, but by helping the person to think out the solution for himself. It involves more than a mere solution of the problem, and looks rather to the development of attitudes more emotional than intellectual. As such, it must necessarily involve personal relationships.

As counselor, the pastor should limit himself to people who are normal, and consider his counseling as an adjunct to pastoral care, which is primarily religious. He cannot allow himself to become a secular counselor. There is a problem, however, in uniting counseling and over-all pastoral aims. The objective of each is distinct. The goal of pastoral care is union with God; that of counseling, psychological insight. The pastoral counselor must keep both in mind, and use the one to assist the other. Hence, pastoral counseling should make men more able freely to accept God's plan for them. With this in mind, it is clear that the pastoral counselor ought to restrict himself to people whose problems have some religious overtones; others should be referred to secular counselors, although it is not always readily apparent whether a religious difficulty is radically one of personality maladjustment or vice versa. Functioning in the ways noted, pastoral counseling can be both supportive of other types of counseling and therapeutic in its own right. — C. A. W.

From *The Linacre Quarterly*

Priests, Religious and Lay Apostles For Latin America

RICHARD M. MCKEON, S.J.

THE following quotation from an address of Pope John XXIII to the Latin American hierarchy is a fitting introduction to our subject. Its theme should be taken to heart by our priests and religious so that they in turn may win lay apostles in this new crusade. The Holy Father said:

> "It is not necessary to say how important it is for the life of the whole Church and for its future, that Latin America should, far from leaving it to flicker, cause to burn ever more brightly the torch of Faith which illumines its history from the earliest times. This noble family of nations, which through its admirable demographic, civil, cultural and economic development, is growing unceasingly, seems to be knocking at the door of the world's destiny and no doubt will play a decisive part in it. It is important that it be profoundly animated by a spirit and aspirations dictated by truth, for it is truth alone which makes men free and nations great."

Our American Bishops have taken the words of the Holy Father to heart and have set up the Latin American Bureau in Washington to direct and to coordinate this apostolic mission. A similar bureau is functioning in Ottawa for the Canadian Bishops. A third in Bogota, Colombia, will guide activities for all Latin America.

TIMELY MOVEMENT

What has prompted this movement? The late Pope Pius XII had shown great concern over the state of the Church in Latin America. In an address on "The Apostolate of the Laity" given before the World Congress of the Lay Apostolate he mentioned the rapid growth of the population nearing 200 million. Then he lamented the small number of priests. Instead of 160,000 there are less than 35,000.

Pius XII set forth four mortal

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dangers which threaten the Church: "the invasion of the Protestant sects; the secularization of the whole system of life; Marxism, which is felt in the universities, and is most active and controls almost all of the workers' organizations; and a disturbing spiritualism."

To check these threats he called for the laity to bear three main responsibilities: "*The first* of these is the formation of lay apostles to make good the lack of priests in pastoral work . . . *Secondly,* exemplary Catholic men and women should be introduced into the ranks of teachers and educators from the elementary level to the university . . . *Thirdly,* lay apostles must be introduced into economic, social and political life."

This third responsibility is of particular importance for the Holy Father continues: "There has been a complaint that in the Latin American countries the social doctrine of the Church is not adequately known. There is therefore a need for thorough training in social doctrine and the work of a Catholic workers' elite which would patiently and persistently draw workers' organizations away from the influence of Marxism."

It is the hope of the Bishops that well-trained men and women will volunteer to go to Latin America and under proper direction devote themselves to works of the social order. Under a new program to be announced these volunteers will undergo intensive training for about fifteen weeks.

WEAK SOCIAL CONDITIONS AND LACK OF VOCATIONS

When Dr. A. H. M. Albregts, secretary-general of the International Union of Catholic Employers, returned to his native Holland after a study tour of Latin America, he said that two primary deficiencies in the social and economic order are "a lack of social relations of any kind between employers and workers, and an almost complete lack of sufficient spiritual direction in matters of social justice. This latter deficiency can be blamed on the tragic shortage of priests and religious which plague Latin America."

He saw the priests doing many things which lay people do in Europe. He became fully aware of the vast difference in living conditions between the employer and worker which serves as a fertile field for the seeds of communism. Although social legislation has been enacted in many countries, it has not been lived up to because the proper attitude, springing from the social doctrine of the Church, is lacking.

Writing in the *Commonweal,* May 23, 1958, Father Joseph B. Gremillion reported on his visit to Latin America. He said: "The Latin Church is weak. Everybody has heard that. But how weak shocks the visitor. The simplest index—only 32,685 priests for 156 million Catholics, one priest to 4777 mem-

bers (as compared with one priest per 650 Catholics in the U.S.)—is staggering. And this woeful lack of priests is not improving. In 1955 only 668 priests were ordained for 156 million Catholic people, a ratio of one to 233,000 souls. In 1957 in the U.S. we had one new priest for each 25,000 Catholics."

Father Gremillion places the Protestant missionaries from the U.S. at 6000 in comparison with some 750 priests and 1200 sisters from the U.S. I know from my own tour what excellent work these apostles are doing under great odds. Statistics for 1957 show that Bolivia has 98 priests from the U.S. with Maryknoll numbering 68. In Brazil there are 217 with the Redemptorists numbering 96 and the Franciscans 94. Maryknoll also has 42 priests in Chile and 43 in Peru.

Current figures would show an encouraging increase for many priests from the Boston diocese are now working there. Jesuits have a new mission field in Chile and in Puerto Rico. St. Louis and LaCrosse have sent secular priests. It would be a magnificent gesture of true Christian love if each thriving U.S. diocese would send a few priests to help the desperate situation. Likewise the larger religious groups might send some pioneers or add to the number already there.

I frequently asked religious superiors in Lima, Santiago, and Rio de Janeiro about the lack of vocations. The reply was always the same. There are many young men who desire to follow the priesthood and religious life. But their fathers are strongly opposed. This attitude springs from a type of anti-clericalism still too abundant as the recent crisis in Puerto Rico proved. Here, however, is a challenge for the younger clergy to change. Certainly the high type of younger bishops and priests whom I met should be able to counteract this attitude. Talented young girls are also opposed in their desire to enter religion.

In May, 1958, Most Rev. Juan L. Ricketts, O.F.M., Archbishop of Lima, was interviewed in New York. He was frank to state that the biggest need of the Church in Latin America was vocations. He said that, despite opposition, vocations were increasing but that they were very far from the number needed.

LAY APOSTOLATE GROUPS

The Archbishop was encouraged by the number of lay apostles multiplying through the Legion of Mary, the Jocists and other groups. The Church is also cooperating with the Peruvian government in aiding people in the remote districts to improve their methods of farming and living conditions. In this respect the wonderful work of the Maryknoll priests in establishing credit unions to help the poor farmer and worker is worthy of imitation in America. The new rules for the Eucharistic Fast and Eve-

ning Mass were praised for awakening a stronger devotion. This will lead to more vocations for "it has been a great success and the ruling of His Holiness has resulted in a great—and continuing—increase in the reception of the Sacraments and the attendance at Mass."

Another most encouraging sign is the proposal by the Christian Family Movement to establish a foundation to promote lay mission work. Emphasis will be laid on the Latin American field. Father John J. Considine, M.M., the director of the Latin American Bureau, outlined a papal plan of action to bring Catholic influence into the priestless areas. Father Gustave Weigel, S.J., who taught theology for many years in Chile, called attention to a new approach to the relationship between priests and laity and the need for the expert layman to aid the priest in winning souls to Christ.

In June, 1957, the Christian Family Movement held a convention in Montevideo, Uruguay. There were representatives from Uruguay, Argentina, Chile, Paraguay, Venezuela, Cuba, Spain and the United States. The topics discussed centered around the role of the family in the lay apostolate. Retreats for married couples were advocated. In Montevideo one retreat house accommodates twenty couples. CFM groups run movie forums, Cana and pre-Cana conferences, and schools for engaged couples wherein is presented a constructive approach to the various aspects of family life.

In October I received some advance information from Father Considine explaining the program to enlist laymen as "papal volunteers" to serve the Church in Latin America. It is a call issued with the blessing of Pope John XXIII for lay technicians to engage in such labor. Its objective is to provide technical collaboration for apostolic leaders.

The program aims to send teams for Catholic charities activities (doctors, nurses, social workers); teams to set up cooperatives and credit unions in rural areas; teams for urban and industrial problems (youth problems, labor schools, social centers); teams to improve the press, radio, television; teams of teachers to aid the shortage and to spread influence in higher educational circles. We have already mentioned the Christian Family Movement.

PAVLA

PAVLA (Papal Volunteers for Apostolic Collaboration in Latin America) will possess a so-called "umbrella" structure; "it will represent a loose federation of technical teams organized and operated by homeland committees acting for already existing Catholic institutions or organizations, parochial and non-parochial. Such institutions or organizations will include existing lay missionary societies, dioce-

san or parochial societies of men and women, non-parochial Catholic societies, organizations of professional people (doctors, nurses, teachers, social workers, etc.), parishes, college or university associations, mission sending societies."

Among the requirements for a papal volunteer are probity of life; moderate knowledge of Catholic doctrine; technical knowledge of teaching leaders; acquaintance with Latin American culture; speaking knowledge of either Spanish or Portuguese; knowledge of the special activity to which his team is dedicated.

Back home the sponsoring organization will recognize its PAVLA team as its representative overseas. "It will see to its careful selection, to its training in established PAVLA schools, to its travel expenses to the field and back; it will maintain warm friendly relations with the papal volunteers while serving abroad, sharing their sorrow, their joys, their achievement."

Cardinal Mimmi, president of the Pontifical Commission for Latin America, insists that the papal volunteer program is intended first of all for Latin American laymen who will form in their own dioceses "a central nucleus, to which the volunteers coming from other countries will add the contribution of their work and support."

In view of the wishes of the Holy See it seems imperative that our universities, colleges and seminaries welcome more students from Latin America and give them all possible assistance. It is hoped that an exchange program of teachers and students will be set up in the near future. Already many young men and women from Latin America have come to the United States. Sad to say, too many are in secular institutions. An effort should be made to offer them spiritual help and friendly association.

In January, 1960, the Canadian Bishops issued a pastoral letter setting forth the reasons and the program to be followed to insure a constant flow of various aids to Latin America. In one part it stated: "The economic changes which are taking place everywhere in the world and which, in Latin America, frequently demand urgent recognition, call for the special attention of religious leaders. The assistance given to these Latin countries, among many others, by an institution as the widely respected St. Francis Xavier University at Antigonish, is the most valuable contribution which Canada has to offer."

In late 1959 this university established the Coady International Institute which will continue to extend and improve the great works

A SUGGESTION

What better way to start a Seminarian or a newly ordained Priest on the path of priestly teaching and reading than a subscription to PASTORAL LIFE?

of the Antigonish Movement in foreign lands. Already it has priests and lay people in action. The magnificent achievement of Father Joseph MacDonald in Puerto Rico in setting up cooperatives and credit unions proves what can be done and what should be done in other lands. Since the writer has visited the Institute and knows its program, he does not hesitate to say that here is the most efficient training center for future priests and lay people who will participate in the Latin American apostolate.

To arouse enthusiasm for this new crusade it is recommended that *New Horizons in Latin America* by John J. Considine, M.M., be read in public in our seminaries and religious houses. Prospective lay apostles should also be asked to read it. In a most interesting and instructive way it will tell the story of what our missionaries will face when they begin their work.

With such reading at hand it will be easy to understand why the Canadian Bishops wrote: "Today, perhaps more than ever before, the great bond of human solidarity links nations which are most favored economically with those where hunger, poverty and misery are rampant. Should not this solidarity first of all incline us with understanding, sympathy and brotherly love towards our nearest neighbors, the peoples of these Latin countries where, because of many adverse historical and social circumstances, conditions of life exist which are often inimical to the development of human personality and unfavorable to the practice of virtue?"

●

Pertinent Catholic Press Facts

1—Over 100 Catholic newspapers in the U. S. A.
2—Catholic newspaper circulation 4½ million.
3—First Catholic newspaper in the U. S. A. was the "Courier" of Boston, in 1789.
4—Longest in continual existence—the "Catholic Telegraph Register" in Cincinnati—124 years.
5—300 Catholic magazines in the U. S. A.
6—The two oldest Catholic magazines, the "Annals of the Holy Childhood" (1860) and the "Catholic World" (1865).
8—There are 25 major Catholic publishing houses.
9—Oldest continual publication—the "Official Catholic Directory"—since 1817.
10—Oldest Catholic Publishing House—P. J. Kennedy & Sons—126 years.
11—There are 24 foreign language newspapers, three of which are dailies.
12—The oldest is "La Esperanza"—1849.

— CPA

Why the 'Sunday Rush' Complex?

NICHOLAS SCHNEIDER

WHEN the Yankees or Dodgers play baseball, when the Baltimore Colts play football, all of their games last the better part of the afternoon or evening, but the fans stay to the sweet or bitter end. In cities throughout the nation numerous bowling alleys are filled every night of the week with all sorts of ball-rollers, and whether they send strikes or splits crashing down the alley, they never object to the two-and one-half hours it takes them to finish their three games. Drive-in theaters are jammed Monday through Sunday evenings all summer. The cars begin arriving at seven and don't leave until well past eleven, and nobody complains about the time. But if the Mass at St. Susanna's goes more than sixty minutes, there is a cry to heaven for vengeance. Why?

Few of us enjoy going to the dentist because dental appointments usually mean pain. But there is something wrong when our people don't enjoy going to Mass. What is wrong with the Sunday morning Sacrifice? How is it that our parishioners will spend hours enjoying a ball game and object to giving more than fifty or sixty minutes to the duty of worship? Our people rush all week long. Why are they not leisurely at least on Sunday morning? Why the "hurry, hurry" complex? Several answers can be offered. One is that, under normal conditions, the Mass need not take any longer than sixty minutes. A second is that perhaps our people do not sufficiently understand the meaning of the Mass and therefore they treat it as anything else they don't understand: "Don't spend any more time with this than you have to." A final answer we might term "technical difficulties." Let's take a look at a few of them.

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PARKING

One of the reasons we have to hurry things on Sunday morning is because of parking difficulties. Today most people seem to come to church in their car and this causes traffic problems. Therefore our churches in larger areas have to be cleared quickly under present conditions. The 8:00 Mass has to be

finished by 8:50 at the latest if the 9:00 Mass is to begin on time. This, of course, rules out the possibility of many people staying after Mass to make a thanksgiving. And we all know how much rushing has to be done to finish Sunday Mass in 45 minutes. We can't take more time because there just isn't more. Is there any way to solve the parking problem? Yes. This brings up the second "technical difficulty."

SCHEDULING

Let's say a parish has six Masses on Sunday morning. (Really, any parish which must have more either has too many people or too small a church). If there is a Mass every hour, rushing almost inevitably results. But must there be a Mass every hour? Can the Masses not be spaced differently and more comfortably? Why must it be 6:00, 7:00, 8:00, 9:00, 10:00, and 11:00? Why not 5:30, 6:45, 8:00, 9:15, 10:30 and 12:00 noon? The 10:30 could be the parish High Mass. An hour and fifteen minutes would be sufficient to do everything smoothly and respectfully and still allow worshippers to make a thanksgiving after Communion and clear the church before the next group arrives. The Mass schedule might be somewhat harder to remember with those times. Having Mass "on the hour" eliminates that problem, but can we afford to make that the criterion which determines how we plan our Sunday morning? Also, we do have permission from the Holy See for evening Mass. How about an evening Mass on Sunday? There is nothing that says we have to worship God only on Sunday morning. We are the only society left in the world that holds almost all of its most important meetings in the morning (and Holy Mass is a meeting of the faithful with Christ to offer worship to His Father). Even our own tradition shows us that this was not always the case. The early church quite often worshipped at night. If we could have an evening Mass on Sunday it would take the pressure off the morning rush. In those dioceses where it has been tried, the priests report that the Sunday attendance has actually increased. With an evening Mass included in the schedule we could arrange Masses at even an hour and a half intervals, such as 6:00 7:30, 9:00, 10:30, 12:00 noon, and

Guidance Directors

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TIME

This is the crux of the matter. "How much time do we need to celebrate the Mass properly as a group?" and "How much time are we willing to spend to so celebrate?" are the two questions that must be honestly answered. There are 168 hours in the week. How much of this time does the average person give to worship? Fifty to sixty minutes. Compare that to the 40 or more hours spent at work, the 49 hours spent sleeping, the 22 hours which the typical American gives to TV, the 14 hours used in eating, the 32 hours devoted to relax and other good practices, the 10 hours spent in shopping, meetings and taking care of personal business. One out of 168 hours is devoted to worshipping God explicitly. That is 60 out of 10,080 minutes. Of course our people pray during the week, but even if we grant them two hours there, it is still a small part of the total. Not that time itself is the most important element in worship. It is perhaps the least. But to do anything properly does require a necessary amount of time. No one is suggesting that the Mass be unduly prolonged. All that is needed is that our congregations be given sufficient time to participate properly, and this will even vary from place to place and parish to parish.

Just think of what our people have to do in the time they spend in church on Sunday. They have to pray, receive God's word through the Scripture readings and sermon, offer themselves and their week to God, unite themselves with Christ in His Sacrifice, receive Him into their souls, and give thanks for the great gift of His Body and Blood. How many hundreds of our parishoners receive Holy Communion on Sunday, but how few stay after Mass to make a thanksgiving. It is one thing if they don't because they do not want to or do not know how to. But it is quite another thing if they don't because there is not time, if, with proper scheduling, there could be. Isn't that one of the dangers of frequent Communion, that the Divine Guest will come and be ignored? If our people have to hurry from church every Sunday they are being deprived of the full fruits of what they have received.

Our people have unconsciously developed a "fast Mass" concept. If the approach to Sunday Mass is to "get in and out" as soon as possible, neither the people or God are getting the best that they deserve. Parish meetings are generally not conducted in this way. There is no point in dragging on parish meetings, but is there any value in rushing them? If it takes more than an hour to get the business of the meeting accomplished properly, no one objects to spending the time.

Many times our Protestant brethren are more leisurely in their false worship than we in our true. They take more time to do infinitely less than we to do infinitely more. There is nothing in Canon Law which states that Mass must be over inside of sixty minutes regardless of how many people are in church or how many hundreds of Communions are distributed. The principle should be to take whatever time is needed to do the work of worship devoutly.

THE PEOPLE

Many are holy, most are good, some don't care, too many aren't there. However, all can benefit by any improvements we make in Sunday Mass. We now have all the "tools" needed for external participation. Directives from the Holy See, from our Ordinary, booklets and prayer-cards, hymnals and missals are in numbers and kinds to satisfy the requirements of any parish. Imagination and hard work are still necessary to make them useful, but the aids are there. With some effort, a good solid participation by the people can be achieved in any parish. Still, there is more to participation than meets the eye. Unintelligible language, peculiarity of style, unfamiliarity with "objective" prayer, praying aloud together—these all pose problems. But such problems can be solved. All of our parishioners, from the little tots through the teen-agers to the retired workers, can grow to know that the Mass is an action in which they have a part and that the whole Mystical Body suffers if they don't do their share. Sunday rest, surely, but not during Mass. "Sacrifice" means doing, not enduring. However, our Mass schedule must be such that our parishioners can participate as they should not have to worry: "Will this be over in time for me to get my car and leave before the traffic jam?" We have to assure them that it will because time has been allowed for this.

WE PRIESTS

So much depends on us. We are tired on Sunday. Most churches have rather heavy confessions on Saturday. The sermon preparation puts us under some strain. But our Sunday really belongs to our people. Bishop Donnelly, late of Kansas City, Kansas, was once pastor of a Saint Louis parish. The thing about him that impressed his parishioners most was that he was in the sanctuary during divine services, even when he was not celebrating, people commented: "If a busy man like the Bishop finds time to be there, it must be important." Compare that to the priest who sits in the sacristy or rectory until the Agnus Dei and then dashes out to the altar, distributes Communion and beats a hasty retreat. Maybe some people leave so early because we arrive so late. Certainly they don't know that the reason we are not in church during Mass is be

cause we have already celebrated two Masses and are honestly in need of some rest, but if we are in church during Mass, they have to conclude that we think this is important to be a part of even if we are not celebrating.

There are parishes where the priests devote Sunday morning to counting the collection. We are not in church celebrating with our people because we are upstairs in the rectory counting their dollars, and cents. Even granting that this is necessary at times, is it too much to expect that at least one priest beside the celebrant be in the sanctuary during every Sunday Mass? Not that we are trying to show off or pretending to be pious. Sunday Mass is the great parish community action and the most important members of the community ought to be present. Priests do this in many parishes. And why not? Is the owner of a clothing or grocery store away from his shop during the busiest hours of a Saturday afternoon?

Parking, scheduling, how much time to provide ourselves to worship properly, the people, we priests. These are the elements we bring to the Mass during our Sunday worship. Christ always offers a perfect Sacrifice. The degree of perfection we join to His is determined by the proper mixture of the above ingredients. Certainly we can always find ways to improve. But if we keep working and praying, if we arrange the time for Masses so as to permit a full, unhurried participation, we can achieve a truly "reasonable service." Then our people will enjoy going to Mass as much as they enjoy going to a Ball or ball game.

●

Voice of the Press

TRUTH needs a voice; and the most potent voice reaching the general public is still today that of the press. Who does not know that a journalist can deliberately falsify facts, or by lifting them out of their context can distort their true meaning, or can suppress truth that in justice clamors to be heard? And the net result is that the masses are misled, human tragedy is incurred, and civil strife and even wars are engendered, simply because an unworthy member of your profession for one reason or another has been recreant to his grave responsibility to truth.

Yes, that responsibility before God and man is grave indeed. Never before, we dare say, has it been more exacting than today, when communication has become so easy and far-reaching, and the influence of the ordinary citizen is being felt more and more in the government of nations. That influence in proportion to its weight imposes a duty to acquaint oneself with the true facts; and that duty confers a right to be told the truth.

— Pope Pius XII

How To Run a School on $300 a Month

THOMAS F. QUINLIVAN, O.M.I.

"I pay more than that to one lay teacher!"

"A free school?"

"My utilities cost more than that a month!"

"I couldn't run our cafeteria on that!"

These are some of the remarks one hears around here at the mention of $300 a month. I say, "Yes, we run the school here—eight grades—on a total of $300 a month."

"Well, what's the catch?"

Our school, St. Ann's, is located in a small town in Texas in the Amarillo diocese. The Franciscan Sisters of Mary Immaculate have been teaching here for thirty years: three teaching Sisters, one Sister housekeeper. We have about 120 children, mostly Latin-American. English is the only language used in the school. The school term lasts from September to June with a number of class days determined by the Chancery Office. There are three classrooms, a cafeteria, store room, latrines. When necessary for programs and plays, the cafeteria doubles as an auditorium. The $300 a month does not include the cost of the cafeteria program. This is supported by the State Free Lunch Program. The school is a free school. The total annual income of the parish is from six to seven thousand dollars a year; the expenses about the same. There is no debt.

How does the $300 a month break down? Here goes:

Sisters' salaries	$2,340.00
Utilities	125.00
Supplies	75.00
Furnishings or Repairs	49.00
Insurance	111.00

This totals up to $2,700.00. The salary of the Sisters is determined by the Chancery Office at $65 a month each, no fortune for sure, but usually $65 a month more than the pastor's. Four Sisters add up to $260 a month, for nine months a year. The other items vary in amount from year to year, but based upon an irreducible minimum. When the cost of repairs goes up, the buying of furnishings goes down. Heating costs (natural gas) go up and down with the temperature, but probably almost even out

FATHER QUINLIVAN is the pastor of St. Ann's Church, Colorado City, Texas.

with about four months of warm weather and five of cold. During winter there are many warm days when heat is needed for only a short time in the morning. There is no janitor. (There really is but it's a sort of secret.) The children clean the classrooms. There are no frills, no busses, no P.A. system, no audio-visual system. There is plenty of football, basketball, etc., but no organized sports.

What is the catch? If it is one, it's this: we cut our pattern according to our cloth. When you know that you can spend an average of only $300 a month, well, you spend an average of only $300 a month. Salaries, utilities, and insurance demand an irreducible minimum. The give is in the departments of supplies, furnishings, and repairs. When there is no money to buy furnishings, none are bought. I follow the principle: Whatever we really need, we can afford; what we cannot afford we don't need. The janitor mentioned above doubles, usually without pay, as a carpenter, plumber, handy man, electrician, and pastor.

This is how we run the school on $300 a month. No doubt there are many Catholic schools right here in the United States that are run on less than that. Most schools of course cost from two to twenty times as much per year as ours. I find myself sometimes wondering who is ahead in this matter. Is it easier for a pastor with an income of $200,000 a year and a school that costs $5,000.00 a month—or for me with an annual income of $6,000 a year and a school that costs $300 a month? The pastor who says, "I pay more than that ($300) to one lay teacher a month! And I've got eight of them!" Perhaps it is easier for him to pay all his teachers than it is for me to pay one. But maybe it's a bigger worry. Money isn't everything.

Considering the matter seriously, I think I'd rather stay where I am with my miniature problem. The Sisters here are wonderful. My religious superiors are kind and understanding. Extension Society sends the Sisters $25 a month. My salary is sometimes delayed from six to twelve months a year but that presents no problem. The school operates on a shoe string, but it is a strong shoe string. It has lasted thirty years so far and shows little sign of wear. I suppose it will go on for a long time to come.

One day a couple of years ago, a man, a stranger, stopped me on the steps of the local postoffice.

"You the priest of the Catholic Church here?" he asked.

"Yes, sir."

"Well, I want to tell you. You turn out good kids from your school here. You can tell the difference. Your kids are good kids." He went on his way. I floated down slowly to earth. It was several weeks before I was down low enough to come in for a safe landing.

Temptation and Doubt Contra Sextum

WINFRID HERBST, S.D.S.

THERE are so many queries regarding temptations *contra sextum* that it is good for the priest occasionally to review some of the answers to some of the queries. Let's say that a young man drops in, sits down, and quite casually proposes the following two questions, which are just as casually answered.

1. *If one has bad thoughts and desires and feelings, though one does not approve of them, is it a sign that one is not pleasing to God? Do good people experience such temptations?*

Yes; also good people have to fight this good fight. St. Paul says: "My own actions bewilder me; what I do is not what I wish to do, but something which I hate. Why then, if what I do is something I have no wish to do, I thereby admit that the law is worthy of all honor; meanwhile, my action does not come from me, but from the sinful principle that dwells in me. . . . Pitiable creature that I am, who is to set me free from a nature thus doomed to death? Nothing else than the grace of God, through Jesus Christ our Lord" (Rom., 7:16-25).

St. Gregory says: "It is a delusion of some folks, when any bad thought assails them, to think straightway that all is lost and that God has forsaken them and they are in His disgrace. A great delusion this; on the contrary, you must understand that to be tempted is not only the ordinary lot of men, but it is a thing that especially befalls those who are aiming at perfection." All of which, however, also means that the good must fight all the harder in order to merit the promise of the Lord: "Blessed are the clean of heart, for they shall see God." (Matt., 5:8)

"My brother," said a certain Abbot Theodore to a novice who had had a hard time of it in this battle, "you complain of this warfare of eight years, and I have spent sev-

FATHER HERBST, S.D.S., from Jordan Seminary, Menominee, Michigan, is well known to our readers for his past contributions to this magazine and to a score of others.

enty years in solitude, and during all that time I have not for a single day been free from evil thoughts; and every day during all these years I have had to contend with my evil inclinations, so that I might be able to keep them in subjection. It is only when this life is ended that our struggle against temptation will come to an end." The fact that one is tempted to do a thing does not mean that one *has* to do it. The temptation, the *urge,* is not a sin. Complying with the urge, giving in gladly, that is sinful. A thousand temptations do not make a sin.

It is said somewhere in a life of St. Catherine of Siena that for five whole years she was continuously haunted and troubled by the foulest and vilest temptations against holy purity. They lasted so long that she began to feel discouraged, fearing that she had at least to some degree consented to them. Otherwise, she thought, they would long ago have ceased. Then the Savior was pleased to appear to her in a visible manner. "O Lord," she gently complained, "where wert Thou in this terrible storm of temptation?" And the Savior answered: "Catherine, I was in the very midst of your soul, in admiration and pleasure because of the way you were doing battle for Me."

Not to mention St. Benedict, St. Francis, St. Mary of Egypt, and a host of other saints of God, we bring the reply to this question to a close by quoting the following words of St. Jane Frances de Chantal: "I am so furiously assaulted that I know not where to hide my soul. I seem at times on the point of losing all patience, and giving up all as utterly lost. Satan is so relentless that any hour of the day I would gladly barter it with the loss of my life; and sometimes it happens that I can neither eat nor sleep."

Keep up the good fight, so that at the end you may say with St. Paul: "I have fought the good fight; I have finished the race; I have redeemed the pledge; I look forward to the prize that is waiting for me, the prize I have earned. The Lord, that judge whose award never goes amiss, will grant it to me when that day comes; to me, yes, and all those who have learned to welcome his appearing" (II Tim., 4:7-8).

* * *

2. *What should I do when being enticed by a very appealing temptation—go to confession and Communion while considering whether to reject or succumb or skip the reception of the Sacraments pending the outcome of the decision? In other words, would sacrileges be committed if Sacraments were received while in a state of indecision? And if sin were committed after all, would the guilt be greater than just the sin under consideration at the beginning?*

If you do not repulse the temptation as soon as its dangerous char-

acter is perceived, you commit a venial sin of imprudence; the same is to be said if you momentarily hesitate, thinking you would like the forbidden pleasure but not wanting to offend God, and then, after a moment's hesitation, you repel the temptation; and it is also a venial fault if you resist temptation in a feeble, indolent, half-hearted way, in which case you do actually resist but with a half-resistance, which implies a half-consent. In all these cases the consent may be considered imperfect. Hence no mortal sin is committed. Hence, too, the Sacraments should be even more frequently received in order to get greater strength to overcome temptations. Never let temptations keep you from Holy Communion. The more frequently you are tempted, the more violent the temptations are, the more you have need of the Bread of the strong.

It is well to remember that sin is in the will, that no sin is committed if one does not will the deed, no matter how clear the person's knowledge may be. You well know, for example, that unchaste or blasphemous thoughts are gravely sinful and yet with the best of will you cannot dispel such thoughts, so you do not sin. The same holds good for the emotions or feelings. You do not want them and yet you cannot help experiencing them; and because you do not want them you do not sin.

It seems to us that your question, abstracting from the probability that it is asked by a scrupulous soul, is prompted by a bit of confusion. You are confusing the consciousness of being tempted with deliberation as to whether you should or should not offend God. It is really not a case of knowing well that a certain act is grievously sinful and nevertheless deliberating with yourself whether you will do it or not, which deliberation would obviously be making yourself guilty of grievous sin. It appears rather to be a case in which the determination to do a deed is confused with the pleasure of the sensitive appetite or with a sort of compulsory idea like "I want to sin."

The following words of the Council of Trent (§. 5, Can. 5) are illuminating here: "But this holy council perceives and confesses that in the one baptized there remains concupiscence or an inclination to sin, which, since it is left for us to wrestle with, cannot injure those who do not acquiesce but resist manfully by the grace of Jesus Christ; indeed, he who shall have striven lawfully shall be crowned. This concupiscence, which the Apostle sometimes calls sin, the holy council declares the Catholic Church has never understood to be called sin in the sense that it is truly and properly sin in those born again, but in the sense that it is of sin and inclines to sin. But if anyone is of the contrary opinion, let him be anathema."

When you are in doubt as to whether you gave full and entire consent in a matter which you know to be grievous, it would be well to recall these signs of imperfect, half-hearted consent (which always means that you did not commit a mortal sin):

1. One who habitually shrinks back in horror, so to speak, from mortal sin, and indeed has the firm resolve rather to die than commit a mortal sin, may take it for granted that he did not fully consent.

2. One who could easily have committed the sin exteriorly, could have passed from the thought and desire to the action itself, and nevertheless refrained from doing so, is to be judged as not having fully consented interiorly.

3. One who, reflecting upon what he has done, is immediately filled with anguish and sadness and turns his mind away from bad thoughts and desires, has likewise not given full consent.

4. One who doubts whether he consented or not may take it for granted that he did not consent, if he is of delicate conscience. (Cf. Noldin.)

Reverting to your question now and taking it for granted that it is not only a very appealing temptation but a real, calm, quiet, cool deliberation as to whether you should choose the friendship of God or the sinful love of such and such an individual, remember that a person who seriously deliberates on the question whether or not he should perform a grievously culpable act, sins grievously against the virtue to which the act would do violence, though, as we have said above, he would not sin grievously if he hesitated through neglect, without serious deliberation. A person who thus seriously deliberates and thus grievously sins, should cast off the indecision and side with God and then go to confession and tell the sin and then receive Communion. He should not go to Communion before going to confession and telling the sin, nor should he go to confession and conceal the sin, lest sacrileges be committed. If the sin were committed after all, it would be augmented by the external circumstances of the sin under consideration at the beginning. The reason for this is that the external act also has its own malice, inasmuch as it participates in the whole malice of the internal act and thus constitutes one moral act, namely a sin completed and consummated in its own species.

ATTENTION TRANSLATORS

Catholic Publisher desires to contact experienced translators for English editions of books originally published in French. Write to:

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2187 Victory Blvd., S.I. 14, N. Y.

WILLIAM ALLEN, C.J.D.

QUID IN CASU?

How are we to write the record of baptism in the baptismal register for a child that has been adopted and whose natural parents are unknown and cannot be ascertained?

Agencies are forbidden to give the names of the natural parents for more reasons than one. In such an impossible situation, I suppose and I know that in some places the priest writes in the word "adoptive" after the word "father's" (adoptive) name: and the same for the mother's name. At least the record will be a true one insofar as it is possible under the circumstances.

✦

When is a male impotent? Is there a dispute as to impotency in a man who has undergone double vasectomy?

It is almost unanimously accepted today that a male must have a normally constructed and developed male organ capable of being erected and sustained in erection long enough to penetrate the female vagins and to place therein true seed.

What is *verum semen?* This is a crucial point. *Gasparri's* opinion has its strong advocates still who say that a component from the testicles must be contained in the sperm and that the male must have at least on healthy testicle from which wi come the proper liquid via the va deferens and seminal vesicles to th urethral. Its terminus will be a tained when it is deposited in th vagina through ejaculation. *Th contrary opinion* would not deman a component of the testicles in th ejaculation nor the passage of it t the urethra, etc. It would be satis fied with a satiative copula effecte by a semination from the semina vesicles, the prostate gland, Cow per's gland, and the bulbo-urethra glands. They too, would postulat one healthy testicle which woul contribute a hormone for the erec tion in the male. Writers in th *Linacre Quarterly* modify this sec ond opinion in this sense that the do without the need of a hormon from one healthy testicle, if th erection can be sustained by th administration of a synthetic ho mone. (cf. Harrington-Kickham, 61, May, 1959). Both opinions e joy intrinsic and extrinsic proba bility, but the Rota seemingly favo the former: namely, verum seme must contain a component from a least one healthy testicle.

✦

Is there any reason today for n baptizing "sub conditione" a ba tized convert from Protestantism I have heard it said that Rome h

declared as valid a baptism administered in most of the sects in the U.S.

On Dec. 28, 1949, the Sacred Office declared that "in *adjudicating matrimonial cases* baptism conferred in the sects of the Disciples of Christ, the Presbyterians, the Congregationalists, the Baptists, the Methodists, when the necessary matter and form were used, these baptisms are to be *presumed* as valid unless the contrary is proved in the particular case." The decision was rendered for marriage tribunals. Indirectly however, it states a principle, always held in the Church, namely, that baptisms conferred outside the Church are presumably valid if the proper matter and form were used; it is only when there is a *positive* doubt as to the validity of the matter and form and intention of the minister that baptism may be conferred *sub conditione*. It is this principle that must guide you in the case of a convert; there is no one single blanket decree for all particular cases.

✦

Could a priest take the Holy Oils with him on a vacation trip merely on the possibility that he might use them in some remote region in which it would be difficult to get a priest for the people traveling with him in the same car should an accident occur?

There is always some interest in this question now that travel is no longer a luxury but so common a form of relaxation to all. As the case is put namely, the priest is going to have others in the car; there might be a possibility of an accident; in the course of the itinerary they may pass through places in which a Catholic priest cannot be had too easily. Under such conditions, the priest in the car might be able to function for his associates or for other unfortunates on the road. The high incidence of accidents, today, makes this conjecture more than a mere possibility. I could not decry the priest who would think himself justified, under such circumstances, if the Holy Oils were treated with all due respect and decorum.

✦

May we keep the ciborium unveiled until after the particles are consecrated? It seems there is a divergence of opinion on this matter.

It is true that some writers follow the same rule for the unveiling of the ciborium to-be-consecrated as they do for the chalice and again for the veiling. However, I think that it is common practice to cover the ciborium only when the particles have been consecrated. I think that the Faithful associate the veiling with consecrated species.

(PASTORAL LIFE invites its readers to submit questions for solution concerning Canon Law, liturgy and all branches of Sacred Theology. Names and addresses will be withheld. Personal replies on request only. Write to: The Editor PASTORAL LIFE, St. Paul Monastery, Canfield, Ohio).

T. C. SIEKMANN

PASTORAL REFLECTIONS

MINIMUM MEDITATION

A short meditation actually made is better than a longer meditation merely planned but not made.

A preacher once exhorted his lay audience to make their morning prayer so short that they would say it. Surely it is better for the lay people to recommend themselves to God upon arising, even if only in passing, rather than to wish for an unrealistic lengthy prayer that never comes to reality.

We priests should not feel that five or ten minutes of meditation is enough, but it is far better than no meditation at all. Better a little done than a whole lot lacking.

You can find time for five or ten minutes of meditation. You may honestly not be able to find more. Or you may not be able to keep quiet for any longer time. Some people are a bundle of nerves.

But the priest who forces himself to make five or ten minutes of meditation each morning is definitely better off than the one who advocates in words a half hour but who actually makes no meditation at all.

A half hour of meditation a day would make a priest all the more a priest. There is no doubt about that. But we have to be realistic. The planned half hour may never materialize, or but seldom. The five minute or ten minute meditation can be done, if you just want to.

Put it this way. Force yourself to make a minimum of five or ten minutes of meditation every day—at least that. Then when circumstances permit, extend the time. That five or ten minutes—never skip it.

Strange thing is, that if you force yourself to make five or ten minutes of meditation every day you will not stop there. Aim for an attainable minimum. You will then have at least that. Often you will continue on. Make your meditation realistically possible. Then you will make it.

ECCLESIASTICAL SHINERS

THERE are certain firms that specialize in repairing and re-plating and shining church vessels and equipment, and many other companies readily farm out this type of work for a suitable commission.

Would that more priests would avail themselves of their services. One would wish too that in certain foreign countries something would be done along these lines.

But before we criticize others with different standards of cleanli-

ness, we might examine how we match our own church cleanliness with our personal standards of neatness. We Americans take pretty much for granted a clean home, a shiny car, neat clothing. It is plainly disrespect if we tolerate lower standards of cleanliness and shininess about the altar of God.

How it adds to one's external devotion to say Mass with a truly dignified and worthy looking chalice. A plating job can do wonders to transform a dingy old chalice into a gleaming cup worthy of its sacred purpose.

How pleasing to see a procession led by cross and candlesticks glistening with loving care.

How much more appropriate a clean censer with which to direct wafts of praise to God.

Make use of the ecclesiastical shiners. Brass work when merely buffed and lacquered gleams with reverence. Newly polished silver has a soft beauty all its own. Gold plate needs regular re-plating.

Nothing is too good for the worship of God. Certainly the metal ware in divine service should be kept worthy of its sacred purpose.

OVERCONCERN ABOUT HEALTH

ONE peculiarity or neurosis that is easy for a priest to fall into is an overconcern about his health. Men with families often have enough troubles with wife and children to distract them from a preoccupation with their own personal health. But the sheltered and introvertive clergyman is an easy prey to this all too common malady.

We all know certain clerical hypochondriacs. They have their bottles of pills, their powders, their assorted liquids. Sometimes they go through lengthy health rituals upon rising or upon retiring.

Then there are the clerical food faddists, who take their periodic trip to the health store to get their supply of yogurt, wheat germ, brewers yeast, blackstrap molasses, papaya extract, and an assortment of vitamin and mineral capsules.

The sea has always held an enchantment for mortal man. Now it yields up its seaweed tablets with their mysterious nutrients.

An efficient priest ordinarily needs good heatlth, and only the foolish priest neglects a prudent concern for maintaining his health. Nor are the wonder foods and the tablets nonsense. We might all profit by their discrete use.

But there is a moderation in caring for one's body, which is also a virtue. There is a matter of degree in these matters. Moderate concern for one's health is good. Overconcern can become a neurosis or an obsession. God save us from becoming clerical hypochondriacs.

THE LITURGICAL MIRROR

FORTUNATELY the day is passing when you can see priests enter the sanctuary ludicrously vested for Mass, the greatest function of the day. Vestments have improved, and the younger clergy especially are quite properly careful about how they wear the vestments.

But you can still occasionally see a priest enter the sanctuary with a hiked-up alb, or chasuble awry, the ends of the stole unevenly protruding, or the amice comically rumpled about his neck.

A full length mirror in the sacristy is a great aid to vesting properly. Many new churches install a sacristy mirror as standard equipment. Such a mirror would be a good investment for any church. The vestment case door is sometimes a suitable place, or the wall near the vestment case.

The priest vesting for Mass does well to monitor his vesting in the mirror, or at least to give himself a glance-over before entering the sanctuary.

The congregation is neatly dressed for church. Certainly the priest should be carefully vested. If the vestments are meant to enhance the sacred liturgy—and they are—then they must be properly and neatly worn. Otherwise they largely defeat their purpose.

Few people can dress in the dark and be sure they are presentable. The priest who must stand at the brightly lit altar before the gaze of a critical and scrutinizing audience had better glance in the sacristy mirror before he ventures out.

This is not foppishness. It is proper decorum befitting the liturgy, the official public worship of God.

LETTERS

(PASTORAL LIFE invites its readers to avail themselves of this new department to sound off their reactions, comments, or just plain remarks on the articles in its pages or any topic of interest to fellow-priests. Address all communications to The Editor PASTORAL LIFE, St. Paul Monastery, Canfield, Ohio).

Dear Editor,

In the May-June issue you published some words of wisdom relative to the excess some priests have gone in interpreting Pope Pius XII's instruction on Church music. Indeed it would be well for someone to write how mass psychology, the desire for business on the part of publishers, and the efforts of some young priests to win episcopal favor through their splash and dash tactics, caused misinterpretation and loss of much inspirational music.

According to the Catechism of Gregorian Chant (published by Fisher & Bro., New York) the Church "has seen fit to embrace in her liturgy the Dorian, Phrygian and Lydian music notwithstanding certain oppositions." In other words national, even non-Christian, influences are moulded in Plain Chant.

Fr. Francis A. Weiner, C.PP.S.
Centerville, Iowa

Dear Father,

We have just published an English translation of the prayer for the success of the ecumenical council issued by His Holiness, Pope John XXIII.

Perhaps you would find it possible to

(Continued on page 45)

BOOK-REVIEW SELECTIONS

WAITING FOR CHRIST, by Ronald Knox and Ronald Cox. Sheed and Ward. 282 pp. $3.50

On the left-hand pages of this book run all the Messianic prophecies of the Old Testament, translated for us in the brilliant and frequently lyrical prose of Monsignor Knox. (Father Cox has improved the translation—for Americans, at least—by substituting throughout "you" for "thou" and "your" for "thine.") On the right-hand pages, and keeping pace with the text on the left, run Father Cox' somewhat dull, sometimes superfluous but always clear and most helpful comments. Unquestionably he has produced a very valuable book. There are those of us who, up to now, had to take the word of scholars that the Old Testament prophecies provide exhilarating and inspiring reading. But, guided firmly by Father Cox, anyone with a modicum of patience and a willingness to study can probe the heart of the Old Testament with great intellectual and spiritual profit. This reviewer will treasure his copy of "Waiting for Christ." Now that the pleasurable task of reviewing is out of the way, he wants to return to this book again and again to savor, for his soul's sake, many passages, both of Scripture and commentary, that he found deeply moving.

Bernard F. McWilliams, C.Ss.R.

A TOUR OF THE SUMMA, by Msgr. Paul Glenn. B. Herder. 316 pp. $5.00.

We may say of the Summa what is frequently whispered about the classics: everybody admires them; very few read them. But not to be taken as ignoramuses all see to it that they know something about them: digests do the trick.

I think that in a spirit of kindness ripening into charity, and in his perfect knowledge of the subject, Msgr. Glenn undertook the task, and invited us to make with him a tour of the Summa. Better than any other expert he was able to condense and coordinate the magnitude of Thomistic theses.

See how gently he offers his golden pill: "This book" he writes in the Introduction, "is a turnpike trip through the wide region known as the Summa Theologica of St. Thomas Aquinas. A turnpike is only a ribbon of trail through a territory to which every square mile is filled with sights to see, people to know, and places to visit. But a turnpike trip cannot pause for these interesting and valuable things; it mush rush on, content with affording a full view of the lay of the land in a succession of rewarding glimpses."

Yes, this is the suave manner in which the Monsignor sends his work even "to talented persons" who wish to know the Summa, but have not the time or opportunity to devote to such a study

J. M. Lelen, Ph.D.

HOW THE CATHOLIC CHURCH IS GOVERNED, by Heinrich Scharp. Translated by Annelise Derrick. Herder and Herder. 168 pp. $2.95

The death of Pope Pius XII and the election of Pope John turned the eyes of the Christian world on Rome. Since that time the frequent innovations and changes

made in the Roman Curia and hierarchical circles have instigated numerous articles on the government of the Catholic Church. This little book contains a complete run-down on the Curia and the workings of the Church government. Scharp covers the Pope in his daily routine, the creation and duties of the Cardinals, the various offices and their officials, and the Pontifical court.

In two places the impression is given that the Holy Father is bound by Canon Law or by traditional customs. As Supreme Pontiff the Pope is subject only to Divine Law. He is completely free to disregard any legislation or custom of his predecessors, as he has the same power as they. Aside from this one criticism the book is very well written and manifests a considerable familiarity with the inner workings of the Vatican offices.

Edward Madden, S.J.

MEDITATIONS ON THE OLD TESTAMENT (The Psalms), by Gaston Brillet, C.O.R. Desclée Co. 243 pp. $3.50

Presenting an edited psalm, a brief explanation and a thoughtful commentary, Father Brillet applies Israel's ancient faith in Yahweh to modern Christian life.

The author is annalytical and precise (not cold) in thought-inducing, but from this approach he occasionally stops short, trapping rather than leading one into meditation. In edited form, the psalms are not nearly so poetic nor expressive of their whole reservoir of ideas, and Father Brillet's comment sometimes alludes to the unexpressed. But with bible handy, each psalm and commentary is a reflective combination.

To the tone of the psalmist Father Brillet writes the melody of the Incarnation. When the stark faith is adorned with Christian revelation and tradition, Jesus' teaching fulfills the sometimes plaintiv want of the psalmist. Yet the psalm themselves — intense, majestic, serene - sing of the original relationship betwee God and man.

Excellent subject matter and soun commentary make this book interestin reading. Saturated with kindness, th writing is a successful aid for medita tion.

James Petosa, S.S.P

ST. PHILIP NERI, by Marcel Jouhan deau. Translated by George Lamb Harper. 129 pp. $2.75.

Saints were not too common in earl Renaissance Rome. Philip Neri, who spen his entire life in the Eternal City, no only helped to popularize the life of vir tue, but gave it "a smiling face" as well Founder of the Oratorians, Philip be lieved that those trying to be saint should be more human as a result. Thu he rejected any form of austerity tha made life seem repulsive.

Marcel Jouhandeau has not attempte a full-blown biography of Philip Neri He has rather presented the saint unde two aspects: in himself and in relatio to his times. Mr. Jouhandeau has suc ceeded in handling with ease and in genuity a considerable amount of ma terial in a remarkably short space.

William F. O'Leary, S.

THE NEUROSIS IN THE LIGHT O RATIONAL PSYCHOLOGY, by A. A A. Terruwe, M.D. P. J. Kenedy & Son 200 pp. $4.50

Dr. Terruwe, a highly successful psy chotherapist in Holland, presents in he latest book a theory and therapy of th neurosis based on Aristotelian-Thomisti

psychology. The various forms of neurosis are analyzed, and the efficacious treatment of a large number of persons suffering from the disorder in its various clinical forms is described.

Her book restores neurotic man to his rightful place as a human being, not a creature composed of conditioned reflexes and uncontrolled libidinous drives. It advocates that nature be the driving force in the therapeutic process by removing repressions and resistances in a rationally justified manner.

It will throw new light on the relationship between morality and the emotions for moral theologians and philosophers. Clergy and pastoral counselors will gain a better understanding of compulsive acts in neurotic patients as well as a better understanding of the patient's responsibility. For teachers, educators, and parents, this book offers valuable information on the prevention of neurosis in children through guidance in the growing years.

ST. VINCENT DE PAUL, by von Matt, Leonard and Louis Cognet. Regnery. 240 pp. $7.00

This is another of the superb series of pictorial lives of great saints for which photographer Leonard von Matt has supplied the pictures and, in this case, Louis Cognet the text. Translated from the French by Emma Craufurd, this is a revealingly intimate and effective biography of the great Monsieur Vincent. Indeed, any who have already become acquainted with the previous volumes on St. Ignatius of Loyola, St. Francis of Assisi, and St. Pius X, will know they are guaranteed a beautifully produced book worth treasuring.

B. S.

LETTERS

(*Continued from pages* 42)

draw to the attention of readers of "Pastoral Life" the existence of this translation. We shall be happy to supply copies to them upon request by writing to: **Holy Ghost Fathers, 1615 Manchester Lane, N. W., Washington, D. C.**

Charles Connors, C.S.Sp.
Director of Development

Dear Editor,

We would appreciate if you could bring the following news release to the attention of your readers: **"Spiritual Life"** offers an award to the American publisher and author for the best spiritual book to be published in 1961.

The Discalced Carmelite editors of **Spiritual Life,** in the interests of superior achievement in the field of spiritual writing, will present the SL plaque to both publisher and author for what the editors regard as the outstanding instance of excellence in the area of American spiritual literature.

The Carmelite Father's
Milwaukee, Wisconsin

Dear Editor,

A variety of materials useful for planning Catholic Press Month programs and meetings (for February) is contained in a Catholic Press Month planning kit, now available for $1.00 from the Catholic Press Association, 6 East 39th Street, New York 16, N. Y.

This kit contains the official three-color Press Month Poster, a Press Month discussion outline, a folder of facts about the Catholic Press, official statements about Catholic Press Month, and other information of value in planning or conducting meetings.

C. P. A.

Limiting Our Freedom To Read

Catholic Booksellers Face Extinction

At four a.m. the owner of a Catholic bookshop was routed from her apartment by rifle-carrying police. Hurried to a waiting car, she was driven under guard to her shop. The great city was just beginning to awaken to a new day of feverish activity as the police gruffly ordered her to open her shop door.

Immediately they took her keys, went to the safe and confiscated her books of account. A dozen more police appeared to scoop books from the shelves by the armload and dump them into a waiting van.

In a half hour the store was stripped.

The young woman sat slumped over a desk in tears and shock. A police captain arrived on the scene to inspect the now vacant store. He spoke kindly to the woman.

"Come," he said, "you will not be harmed. We will lock the door. Then you are free to go." He took her arm, almost tenderly, and walked with her to the street. He paused and turned again to the woman.

"We do not wish to oppress you Catholic people," he said, "but we cannot have you reading books that encourage you to look beyond the goods of our society for your happiness. If your people wish to read there is much available to them — everywhere there are books you are free to read, books that show you how to live, how to enjoy your freedom, how to find happiness as men and women should."

The Captain entered his car and drove away. The woman turned for a last look at her bookstore — even the name had been painted out in the last hour. Her mind was numb as she turned her steps toward home. The dank, foul air, still settling on the city in pre-dawn haze, mourned the sadness in her soul. She wondered if her little Catholic bookstore would even be missed.

One phrase the Captain had used pierced her clouded mind. Her people—the work-a-day Catholics she had served — were free to read. Yes, they were free to read whatever was being sold at the corner drug store, in the state controlled bookstore, in the financially automated department stores. They were free to read whatever sound business practice permitted to be published. Yes, they were free to read even the Catholic books she had sold — if they could find a shop that still stocked them.

To the average American the story related here is shocking. The fact is, however, that leaving out the police and state controls, the incident really happened in the United States. Not once, but many times.

Publishers, booksellers, good citizens everywhere pledge themselves to our freedom to read. Priests and religous see little evidence of restrictions on Catholic reading. But the layman's freedom to read is limited by the constantly diminishing number of stores in which he can find Catholic books.

The laws of economics are more tyrannical than any totalitarian regime

Without bookstores the Catholic publisher must concentrate on publishing for the priest-religious audience he can reach by mail or magazine, thereby neglecting the laity. Without sufficient books for the laity the Catholic bookseller is unable to support his business. Without Catholic bookshops, the layman is unable, conveniently, to purchase the books he needs and wants. His freedom to read is limited.

And so the vice tightens. Fewer Catholic bookstores, fewer books for the laity, fewer purchases by the laity, more Catholic book outlets are forced to close. The closing of a Catholic bookshop in a totalitarian country is a frightful attack on the Church. The failure of a shop in this country goes unnoticed and unmourned.

Then we sit back and wonder why there is no Catholic culture. Why it is that our Catholic people assimilate the secular, the sensational, the Godless. The answer is clear: because our people live in a literary atmosphere that ignores the existence of God. The books they need as laymen living in the world are not published because there are too few bookstores through which to sell them.

Champions of freedom, champions of Catholic thought, lovers of good reading now must come forward and work to revitalize the Catholic bookstore. No great campaign is needed, just a few simple steps will suffice.

The first obvious suggestion is to place book orders through a local store. Next, provide free publicity for the local book dealers in the parish bulletin, society newsletters and school papers. Then by checking the yellow pages of the telephone directory compile a list of all nearby dealers and post it on bulletin boards in the school, in church vestibules, at retreat houses.

Finally, recommending specific books at parish society meetings or parent-teacher and mother's club gatherings will remind the laymen of their need for Catholic reading. Then many will visit or telephone the Catholic bookshop and give renewed meaning and protection to the laity's freedom to read.

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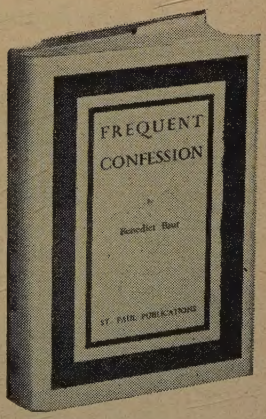

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